291 the Deng-Thais, is applied to the edges of the gown. It is further
563 ornamented [233] on the outside edge opposite the buttonholes with colored silk embroidery which does not go down below the waist.

This garment is also folded in half lengthwise and worn rolled around the body with the sleeves left hanging.

302 The women wear their hair parted down the middle in front and rolled into a sort of long tassel behind which is contained within
301 the folds of a little turban. The latter is wound above the forehead and the free end inserted under the first turn, on the nape of the neck. This headdress is quite similar to that of the Annamite women in Tonkin.

In certain regions of Laos, Thai women wind their hair into a sort of coil which girls wear loosely down their neck and betrothed or married women wear on top of the head. Thai jewelry is made of heavy silver and is of the same type as Laotian jewelry. The men wear bracelets on their wrists.

262 Food. The Thai diet is like that of the Laotians, but they prefer non-glutinous white rice and use chopsticks like the Chinese and
● 264 Annamites.

The use of betel is quite widespread among the Thais, but in
276 contrast to the Laotians they keep their teeth white. The Thais smoke the oily, opiated tobacco of Tonkin and China in bamboo waterpipes whose tiny bowls only contain a small pinch of tobacco. They also smoke a local variety of tobacco, either in cigarettes or in pipes with a highly worked clay bowl into which a long stem ending in a glass or jade mouthpiece is inserted.

156 Character. Although serious and reflective, the Thais have a vivacious and friendly character. They are somewhat cold in appearance, but are sound friends and highly affable when one gets to know them better.

[701] Gentler and more timid than the Laotians, they have no taste for the art of war and it is difficult to get them to stay in the native militia.

433 They are very self-seeking and much more miserly than the Lao-
438 tians. [234] It should be noted, moreover, that since they produce everything themselves and are a people of farmers and livestock
156 breeders, they do not have, by virtue of their ever sedentary occupations, the opportunities which these latter have to enjoy fairly high profits resulting from commercial transactions, nor the special habits which contact with different races gives.

181 The Thais love pleasure and celebrations. Guaranteed their daily
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naturally be "water." These two elements, opposed though they are 593
to one another, nonetheless go together. If you should happen to 647
raise your voice, see to it that it does not reach the ears of your 565
neighbors who will be sure to laugh at your domestic misunderstanding.
There is a good way to appease your anger: that is to go out and get
some fresh air. A moment of distraction will calm your irritation.
This precious and effective remedy is called, according to a Laotian
expression, "to caress one's heart with a hand drenched with fresh
water."

On a walk and on a visit.--Formerly it used to be considered 574
a disgrace for a mandarin to go for a walk by himself or to visit minor 647
functionaries. Nowadays this is no longer the case. A Laotian 565
Minister goes out alone without being accompanied by the traditional 178
retinue. He visits all classes of society without being criticized for
it by anyone at all.

At a private gathering.--In contrast to the customs of former
times, present-day mandarins accept the invitation of a simple
citizen. The host very often organizes various diversions: dances, /533/
lamvong, orchestras, songs etc. The Ministers willingly participate /535/
in these; they sing, dance, and pay their respects to the phousaos
while they mingle with the crowd. Certain Laotians whom I consider
backward criticize the liberal manner on the part of our Ministers.
Our great mandarins are their own masters. Let them turn a deaf
ear to these carpings. /978/

Honor Laotian Women

Some people consider the Laotian woman as an inferior 562
creature.

Certain women, it appears, are not permitted to eat with
their husband. Miserable husbands! You consider then that your
better half is like an animal?

Certainly, tradition says: "The woman must sleep with her /513/
head lower than her husband's. She must go to bed after him and
she must get up before him. The husband must have eaten three /264/
mouthfuls of rice before the wife can begin to eat in her turn."

These counsels of our fathers are valuable, but they are far
from indicating that the woman is inferior to the man. They recommend,

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The Laotian Bonze--The Monastic Rules.

As in Ceylon, Cambodia and the other Buddhist countries, the Laotian who enters religious life does not make a perpetual vow. To become a bonze, all that is necessary is to be twenty years old, not to have killed, nor stolen, nor have any skin disease. When he is ordained, the young man agrees to observe the Buddhist rules which are: not to take life, not to steal, not to sin against virtue, not to lie, not to drink intoxicating liquors, not to eat outside of the prescribed hours, not to attend entertainments which excite the senses, not to touch gold, nor silver, etc.

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The bonze's head, chin and eyebrows are completely shaved. In principle he must shave twice a month. The garments of the bonze must not be made of one piece and their color must be yellow ochre or yellow. These two traditions have their origin in the history of the life of the Buddha. When he left the palace of his father, the Buddha cut his hair and exchanged his princely garments for those of a hunter. Now, the hunter was a poor man dressed in rags covered with the yellow ochre dust of the fields. Therefore, since that day, in memory of the first religious garments of the Buddha, tradition demands that all bonzes wear this costome. Texts are not agreed as [795] to the color, the Saddharma-smrtyupasthana sutra giving a whole list of colors for the dyeing of religious garments. We will not delay over the discussions which have arisen amongst the various Buddhist schools over [25] this problem. We will limit ourselves to stating that in central Asia and in Tibet the bonzes wear brownish-red garments instead of the beautiful yellow color of the Laotian and Cambodian togas.

Bonzes get up very early in the morning. Having made their toilet and said their prayers, they leave about seven o'clock in single file to beg for their food. To be precise, we should add that the containers for the alms are usually carried by student bonzes [bonzillons]. After returning to the pagoda they have a brief meal, then they teach the student bonzes [bonzillons] to read and write, while others perform [871] the manual tasks necessary to the upkeep of the monastery. About noon, the bonze has another meal which is the last of the day. He does not eat any food till the following morning. After the meal he [264] must wash his fingers (he eats only with his right hand), and rinse out his mouth. Then he has a siesta, and at the close of the afternoon he works at his tasks as in the morning. In principle he must never go out alone; he is always accompanied by a brother monk to protect him from any temptation.